

The Temple Artisan

MARCH, 1917

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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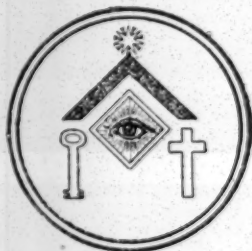
The Temple Artisan

Vol. XVII.

MARCH, 1917

No. 10

Behold, I give



unto thee a key.

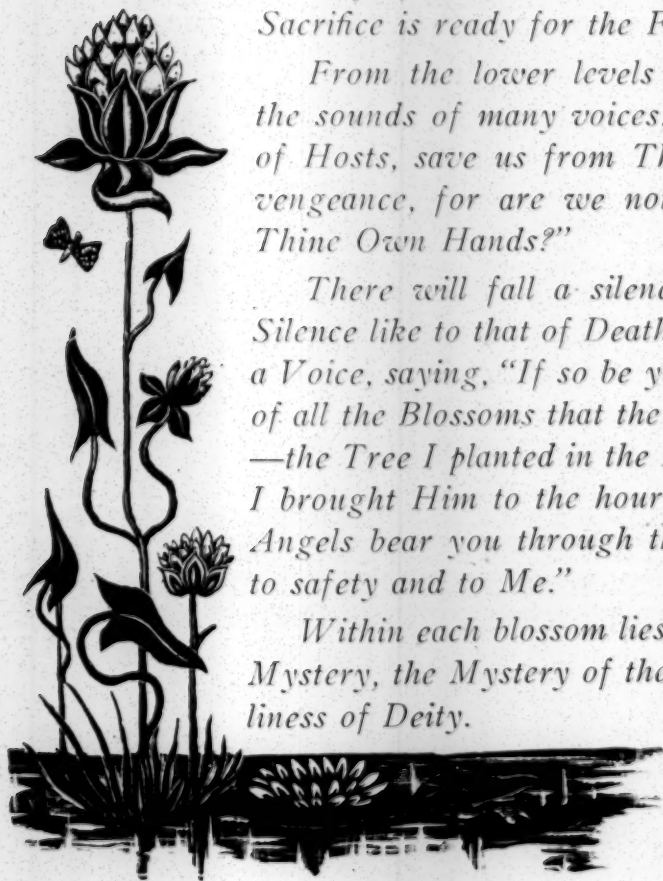
THUS SAITH THE LORD.

"My line hath gone forth, even unto the ends of the earth," saith the Lord of Hosts. And I, His Servant, say unto you, "His plummet hath now sounded the Waters of the Deeps. His breath shall dry the rivers and the lesser streams. The thunders of His Voice shall level all the mountains and the hills; and the Light of His Eyes shall light the Altar Fires upon His Holy Mountain. For the day of the Great Sacrifice draweth nigh and the Sacrifice is ready for the Flame."

From the lower levels of the earth now come the sounds of many voices, crying, "Save us, Lord of Hosts, save us from Thy wrath and from Thy vengeance, for are we not of Thee, the work of Thine Own Hands?"

There will fall a silence over all the earth, a Silence like to that of Death, and out of it will come a Voice, saying, "If so be ye can show Me even one of all the Blossoms that the Tree of Love may bear, —the Tree I planted in the Heart of Man when first I brought Him to the hour of birth, then shall My Angels bear you through the Higher Water Ways to safety and to Me."

Within each blossom lies the Key to Life's Great Mystery, the Mystery of the Fullness and the Loneliness of Deity.



FROM THE MOUNTAIN TOP.

IT HAS COME.

It has come,—the day so long foretold by me, and seen by others, who with me, now tread the star-strewn path between the Gods and man to keep it clear against the hour of reckoning, the while we gaze with longing, pitying eyes upon the maddened fragments of Divinity who now with high held heads and hastening feet march on to seek, to torture, maim and slay their brother men; even those who sprang from the same womb which bore them in such anguish as only now the damned may know; and took their nourishment from breasts now lean and drawn from suckling.

Yes! it has come! the day when sons and fathers meet on battle grounds, on armoured ships, in deep and high-banked trenches, sodden, slippery, red with blood drawn from each other's veins. The day when women standing brokenly by mill and bench, will say to other women near: "Our daughters, under force, now bind the wounds of those who slew your sons:" the day when brothers meet and see the curse of Hate within each other's eyes,—eyes once filled with tender thoughts of days, when, fishing-rod or bat and ball in hand one hailed the other with joyous shout, and arm in arm fared forth to seek some pleasure haunt.

The day when aged men bethink themselves of other days when war had swept away their all and left them desolate; and homeless too, mayhap, save for some stately pile of charity which bore the name of "Home" but yet were all so cold and hard and drear within, the springs of life were frozen in their hearts. Or even worse, had set them on some corner of a city's street to beg for food to keep aglow the little spark of life still left.

The day, when nations in the East have armed their sons to meet and slay the hopes of nations in the West, and North and South and Central Zone send forth their sons to slake their thirst for power, in blood; to sell their daughter's honor; their wives and little ones, and snatch with hands now brutalized the sisters, wives and sweet-hearts of their foes.

And what of you, the band of chosen ones, whom I with others of my kind, have held in safety to this day, that there might be "the few," foretold, to pass along the messages which tell of Hope for those whose debts are being paid.

What do ye now to keep the Altar Fires alight? What *will* ye do in days to come? Are ye like craven cowards, like lustful swine, or

faithless curs, or are ye of the few who through the fire and blood and acid of your trial can hold the trust I gave you to the end? The coming days will tell.

A Christ looks down from Heaven now, saying: "All of this I told you in my agony upon the day when men had nailed me to a cross. Hanging there I bade them love each other for my sake and for their saving and they would not hear or heed. Long have they sown the wind and now they reap the whirlwind. Age after age hath man betrayed the Christ within, and now the cup of Law fulfilled is full and it is being pressed to lips which curse the draught."

SOME MYSTERIES OF LIGHT.

TEMPLE TEACHINGS. OPEN SERIES, No. CXXX.

Until a student of life can accept the facts, at least tentatively, that consciousness is the one eternal reality, and that all else is illusion—reflection, he can never rest in the certainty of attainment in any field of true philosophy. With every increase of the vibratory pulse of a world, the increase which takes place on the upward arc of a cycle of time, the mentality of man enters an entirely new field of adventure. The devotees of science, invention, politics, sociology, are attracted toward some new ideal in each individual field of search, and this new ideal, all unconsciously to himself, will dominate other ideas in the mind of the thinker. The ideal is new to him then because he cannot remember similar periods on the upward arcs of preceding cycles when the same ideal, or some one feature of the ideal, appealed to his mentality, but which he was unable to perfectly attain because of the limitations, the exactions which life in a physical body demanded at that particular time, and because of the action of a divine law which forbids any one unit of a race to progress very far beyond the race to which he belongs. In other words, there is a certain minimum state of development which must be reached by all the normal, intelligent units of the race before the single units can reach to the maximum state of that cycle.

It is by no means easy to retain in mind the fact that it is consciousness—identity—which creates and moves through all fields of life, while that consciousness seems to be so firmly imbedded in the matter of its own creation, yet within which it is only capable of functioning by use of five senses.

It is only possible for man to attain to a full realization of this truth when the sixth sense begins to unfold, as is now the case with

the more highly developed units of the present root-race of humanity. As a result of the first flutterings of vital force in hitherto atrophied brain centers in such highly developed units, the last half of the past century and beginning of the present one has seen some wonderful strides in all fields of life, material, psychic and spiritual. Analogy and correspondence are opening up mind areas which had been closed by superstition and ignorance, and are being used to augment the results of investigation by microscope, telescope, spectrum analysis, etc. Microscopical research alone is furnishing some remarkable disclosures along the line of the minutiae of life.

The comparatively great spaces between the cells, the molecules, atoms and electrons, which recent investigation has proven, paves the way for understanding somewhat of the universes which may exist, peopled by conscious lives now classified as microbes, germs, etc., and even more minute forms of life. Analogy and correspondence furnish plenty of evidence to the thinker that, as those lesser areas of space are peopled by minute forms of life, so the wider spaces are peopled by forms of life correspondingly greater in size; beings in which countless other large forms of life now visible to the eye of man, may be of correspondingly microbic proportion to the consciousness of such beings. These new discoveries of science are related to facts which have been known to the Masters of Wisdom for ages, and many of these facts have been made known to the disciples of the said Masters long before they were announced by the devotees of Science now engaged in such research. However, there is one impassible barrier between the findings of the average scientist and the teachings of the Masters, and that is that barrier at the point where spirit and matter meet, and "where one must disappear to give space to the other." The Master teaches that that point lies in the atomic field of life, in other words, that neither the atom nor electron is matter, in the strict sense of the word, but Mind and Soul, entirely different states of existence within which the microbes of science are non-existent, while at the same time they are created—built—into form by consciousness. He teaches that all the forms of the greater as well as the lesser universes which the scientist now postulates, are facts in nature also created and animated by consciousness, and as both lie outside the fields of gross matter and are not subject to the governing laws of such matter they can only be observed and contacted by the inner senses—the senses of soul.


One of the very interesting findings of a famous scientist and

microscopist is that the utmost attainable limit of resolving power by which life in minutiae is observable is 1,140,000th of an inch, and that such restriction is caused by refraction. This means that the ray of light which enters the lens of the microscope at its axis bends around the object and enters the eye exactly as though the object did not exist.

However, while this does not mean that organized life does not exist in minutiae beyond that object, it does mean to the occultist that there are light rays which would not bend in even a microscope of much greater power, and therefore would leave the object visible to the eye, if that eye could bear the light; such rays of light would be directly transmitted from the Central Spiritual Sun through the sun of this solar system, but would not be traceable by the physical sense of sight. The light would be visible to the psychic sense of sight. When rays of light are diffracted,—bent around an object, a window is opened into the astral plane at the bend, through which man might see the astral image of any material object in its path if the physical eye were differently constructed.

Until the scientist can accept the fact that the light which to all appearances comes from the visible sun is but the reflection of certain rays of a much greater central sun, his researches in that line will be unsatisfactory. As the full strength of a chemical may be applied to some form of gross matter without injury to the latter, but must be diluted if safely used by a man, and still further diluted if used by a child, so the energy of the Central Sun is freed by means of certain rays in proportion to the character of the mass which has attracted them, whether it be a sun or a world or a man. With the evolution of the sixth sense, consciousness will have a vehicle by means of which the human ego will be able to solve many of the mysteries of light without the aid of a microscope or any other material agent. The human eye will then be fully developed and will be all that is required in the line of a microscope. Man will then be able to look through the aforesaid windows made by bent rays of light which are now opaque to his vision.

The mind of man is so generally bound by his theories regarding the constitution of matter that it is difficult for him to accept the fact that matter has no bona fide existence.

H—

The Temple Artisan

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EDITORIAL MIRROR.

"Thus it happens that when opposing forces meet in battle, he who feels the pity of it assuredly conquers."—Laotze.



In the January editorial, we predicted that 1917 would be a critical year for the humanity of this planet. World events transpiring since then strongly corroborate this outlook.



The United States will undoubtedly be drawn into the world war. Instead of this being a calamity, however, it will result in a great ultimate good for the world.



For the United States is the matrix wherein the New Humanity, the Sixth Race is being born. Therefore, the United States will represent the ideals of the New Humanity—and the New Dispensation, the New Order of the Ages will find powerful utterance through this Nation.



And if drawn into the war, when the final settlement comes, it will give the United States, the representative of the New Humanity, the right to strongly insist upon certain fundamental rights that will make war impossible in the future.



Already, President Wilson has formulated to the belligerent nations and to the world, the new political ideal based on justice and righteousness, in the following propositions:

1. *"That the small states of the world have the same right as great and powerful nations to enjoy respect for their sovereignty and territorial integrity.*

2. *"That the world has a right to be free from every disturbance of peace that has its origin in aggression and disregard of the rights of people and nations.*

3. *"That the nations of the world must unite in joint guarantees that whatever is done to disturb the whole world's life must*

first be tested in the court of the whole world's opinion before it is attempted. In plainer words, a universal association of the nations that will do away with hostile rivalries, and that will exalt unity, promote co-operation, and safeguard peace."

This plan of a Federated World is enthusiastically enough approved by all the belligerent nations, taking for granted however that the idea should apply only after the present war has been fought to a finish.



Through æons of time governments have progressively grown from the family to the clan, the clan combining to the tribe, the tribe to principalities, and principalities coalescing into powerful nations, as of today.



Evolutionary necessity and the creative force of natural Law now demand that humanity take the next step and combine all the nations of the world into an International Family of Nations, thus insuring Universal Peace and Brotherhood. And the United States, the youngest of the great nations, is the "Little Child" that "shall lead them" into Paths of Peace and Light.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 141 UNDER THE ELM BOUGHS.

II

So the creature clung and crawled. Day after day went by and no relief came. Her delicate leaves were trailed over with slime and ugly brown spots began to appear on them. Then nip, nip, went sharp teeth into their fragile texture and in her pain and sorrow she wept a great tear; and as it fell into the stream she saw her own reflection there, and knew she was no longer so young and fair as she had been. Then she thought of what the Fern had told her of sorrow and death, and her heart grew very heavy within her. And the days passed by.

One by one the violets had faded and fallen beneath their leaves; the little white buds that sprang up around her had bloomed and died; the fern began to show signs of age, and she sighed: "All has grown so drear and desolate where once all was so fair! Let me die, too, for I cannot bear the sadness and the change."

But the Tree whispered from the depths of his great heart, "Courage, courage, my child. Seeming loss is oftentimes gain, seeming defeat, victory. Each has a work to do in the onward march of progress. Bear with patience and all will be well."

Her fair white petals had fallen, brown and tear-stained; the leaves and stems were seared and broken, but still the black creature who had sapped their life clung and thrived, and at length, as the autumn days grew shorter and chill winds blew, he spun a snug retreat for himself on the under side of her fallen stem, and at length, weary and lonely, she sank to sleep under a soft blanket of snow.

And the days passed by. It was a glad spring morning. In the swaying boughs of the old elm tree, gladly the birds sang their welcome to spring. There was a stirring of busy life all through the moist earth, for Mother Nature must get all her little ones well started on their journeys in the outer world. As the leaf and flower-buds opened and grew apace, old friends smiled and nodded to each other, and among them rose the stately White Blossom, fair as of yore, but with a patient sweetness in her face that had not been there before—a look born of sorrow endured and overcome.

Down among the new grasses at her root, where dewy leaves were springing, lay an old withered branch that had been hers in the summer that was gone; and from the little white, silky ball that had lain close to its underside all winter, there issued one day a little creature with snowy wings and a soft, downy body. The White Blossom watched it in wonder as it tried its wings, and fluttered about until at last, grown stronger, it poised itself lightly close by her, preparatory to taking its flight out into the world beyond. And as she watched it there in its airy beauty, a wave of love went out from her heart to the pretty creature which she had sustained and nurtured with her own life, though then she knew not the service she was performing, and felt it a heavy cross to bear.

"Ah!" she said, "I see it all now—the sorrow, the loss I thought so great, was really gain. Out of it has come joy and renewed life for myself and another, and thus in my humble way I have been of some use in the great world, and I am very glad."

She lifted her sweet face with a brave smile, out of which her soul shone, and the Fern bent his head reverently toward her, but did not speak, for he felt the presence of something that was holy.

SUSIE A. PERRY.

THEOGENESIS.

Commentaries on the Nine New Stanzas of Dzyan, given by the Master Morya to the Temple of the People for the New Humanity.

When beginning this series of commentaries on the Stanzas of Theogenesis it was believed by the writer that those who might be interested in them would be more or less familiar with the first two volumes of the Secret Doctrine, Cosmogenesis and Anthropogenesis, and therefore would also be able to accept the fundamental principles of the Philosophy therein set forth, at least as a working hypotheses.

One of these fundamentals is the sevenfold differentiation of Matter, Force and Consciousness, and another one is the penetration and interpenetration of these principles,—states of energy and substance, one within another; but it has been noted that many readers have a very hazy idea of the Wisdom Religion or its Philosophy, and especially so in regard to the two states of substance to which, unfortunately as it would seem, the term astral has been loosely prefixed—the states of Akasha and Ether, commonly referred to as the higher and lower astral. The same terms have been similarly applied to the soul and the vehicle of the passions and desires. In view of this it seems advisable to try to make the distinction more apparent.

In the 4th Stanza, 17th Sloka of the Secret Doctrine, Vol. II, we find the following: "The Breath needed a form; the Fathers gave it. The Breath needed a gross form; the earth moulded it. The Breath needed the spirit of life; the Solar Lhas [Gods] breathed it into form. The Breath needed a mirror of its body; "we gave it our own!" said the Dhyanis. The Breath needed a vehicle of desires; "It has it!" said the Drainer of Waters. But Breath needs a mind to embrace the Universe. "We cannot give that!" said the Fathers. "I never had it!" said the Spirit of the Earth. "The form would be consumed were I to give it mine!" said the great Fire.

The above mentioned forms, in one sense, are all astral bodies; that is, they are forms created by Light, Heat and Moisture; they are vehicles through which six of the seven basic principles of life first function, and these vehicles or forms of energy receive their life impulses from the action of spiritual entities which evolve the six states of energy and substance, and out of which all material forms are evolved. However, the first three divisions of these astral forms were the bodies of the first three root races of humanity. Each one was absorbed by its progeny, and finally the three as one became the permanent astral or form within which "the earth moulded" a physical body. It was in the third root race men that the Sons of Mind

incarnated; those who gave to the Breath "the Spirit of Life," and thus made of the last half of the mindless race a distinct race of souls in physical bodies.

It is believed that all prototypes of form have existed in the Divine Mind eternally. It was the duty of the Gods—the Divine Builders—to bring those subjective forms into objective life and endow them with their own divine attributes of mind. This they accomplished by projecting a reflection of those prototypic forms in ethereal shadowy outline within a corresponding ethereal or shadowy substance which has been termed the akasha or higher astral.

These ethereal forms are the bases of all other human bodies which now exist or which may exist in the future in more material states of substance than are those of the present age.

It is said that a Master of high degree forms various astral bodies, from that of the Augoeides and Mayavi rupa downwards; but these various astrals are but different aspects of the one basic form, figuratively speaking, the pattern of the human form. This basic form is the undying vehicle or form of the soul.

In one of the Stanzas of the Secret Doctrine we find the following:

"The great Chohans (spiritual beings) called to the Lords of the Moon, they of the airy bodies, "Bring forth men, men of your nature, give them their forms within. She (Mother Nature) will build coverings without (external bodies)."

The moon here does not mean a moon of some solar system; it means an ethero-magnetic state of substance within which function all privations of form in an intermediate state, and it is to these incomplete bodies that many advanced occultists refer when they mention the lower astral body, and not to the Linga Sharira which is a semblance of the former, although more material, upon and within which the physical body is subsequently built by "She"—Mother Nature, and which is dissipated soon after death of the body.

It must be understood that these different forms or bodies are not entirely distinct, one from the other, any more than are the various states of matter previously referred to. They penetrate and interpenetrate each other, and it is only as the consciousness of the Ego—the divine Self—is raised or lowered that it functions in these different states of substance, and only as it is entirely released from the bondage to gross physical matter by the process we term death, trance, or sleep that it is self-conscious within these finer states of substance. When the astral body is mentioned in the Commentaries

on Theogenesis it is to the aforementioned lower astral—the ethero-magnetic counterpart of the higher astral, the vehicle of the soul—that the writer refers unless the term is qualified in some way. The Lunar Spirits, the Pitris,—the ruling spirits of the ethero-astral light, are most closely connected with the earth—gross matter. They are the Elohim of form on the physical plane. In evolving physical bodies they pass through the elemental, mineral, vegetable and animal forms until in the human form they have attained their ultimate purpose as in the case of the third root race, in which man became self-conscious,—possessed of higher mind and soul.

The Lunar Pitris are the antithesis of the Solar Gods—creators—and both are indrawn during a solar pralaya—night of time, and are externalized during the Solar day of time. These great creative energies or beings are far beyond our power of visualizing or imagining, but of one thing we may feel assured, they are self-conscious beings.

The units of the first root race of mankind were merely the astral shadows of their progenitors. They did not die in the sense we consider death, but were absorbed by their progeny, the second root race, the substance of whose bodies was more condensed.

The ethereal forms—the Lunar Pitris—became the astral bodies of the second root race. A distinct astral form had been evolved by the third root race, and when the Sons of Mind incarnated in the senseless vehicles provided for them, the astral bodies of that race had become more closely identified with the basic form—the vehicle of the soul. Thenceforth man became a living soul, conscious or semi-conscious of existence in four distinct planes of life.

If the casual reader does not care to burden his mind with the above mentioned details he can ignore all the processes and phases of evolution through which all substance in form must pass, and simply image four distinct grades of energy or substance, penetrating and interpenetrating each other, each grade composed of conscious forms, though without will and mind. It would be those forms which penetrated and interpenetrated each other. Then image a fifth state of matter composed of permanent forms, possessed of will and mind, the substance of which is those four different states or forms. It can be seen that each form of that fifth state would have four interior bodies.

The Masters of Wisdom take issue with these devotees of Modern Science who try to prove that Man has ascended in a direct line from the Animal Kingdom and bring forth plenty of evidence to prove their claim of the divine descent of Man. They insist upon it that the original "Fall of the Angels" was the descent of divine beings who incarnated in the mindless third root race, and that the

original sin consisted of the relation which was established between the men of that race and the anthropoids. Man has to regain his divine birthright,—hence the necessity for stress and strain and suffering.

The Masters also say the missing link of Darwin will never be found, for the reason that the evolution of the animal kingdom stopped with the ape, therefore the human kingdom was a distinct species, of divine origin.

As it would require volumes to take up these points one by one to such a degree as to satisfy the reader, we can only refer the latter to the two first books of the great work of the Secret Doctrine.

B. S.

OCCULTISM FOR BEGINNERS.

Second Series. No. xxix.

FUNCTIONS OF THE YELLOW RAY.

The Yellow Ray is essentially SPIRITUAL in its functions. The color yellow contains more light than any other color of the spectrum. Yellow is the color of PRIMORDIAL MATTER, and is the first differentiation in the metaphysical sense from Atma or the White Light. Occultly, Yellow is beneficent and protective because of the high spiritual grade of the elementals that inhabit it, so to speak, or that may be drawn into that aura of color.

Containing so much light, Yellow is the *highest principle of Discrimination* and corresponds to the Sixth Sense and the Buddhic principle. Its organ in the brain is the Pineal gland.

In the last lesson it was shown that Blue and Yellow is the Father Mother of the Green Ray brought into being by its parent rays in order to work in matter and redeem FORM CONSCIOUSNESS brought into being by the Red Ray. The Green Ray is the active principle of the Lower Mind. But Green is commingled of the essence of the Blue and Yellow—both high spiritual principles. Hence, in the manifestations of lower mental activity, the Yellow can be drawn upon because it is there *for use*. This yellow allows the lower mind discriminating power, the power to put much light into the problems before it, and to bring the consciousness of the lower mind into rapport with the Buddhic Consciousness which is the Sixth Universal Sense.

The Yellow Ray is the Path of Light leading from the lower mind to Cosmic Consciousness. He who would gain Cosmic Consciousness therefore, must identify himself with the Yellow Ray or Light within his own mind. The Yellow Ray is the "Way, the Truth and the Light. (Life)."

In man are represented all the planes of the Cosmos. His seven principles are seven doors, each opening into one of the seven planes. Through his physical door he contacts the physical plane. Through his Buddhic or Yellow Ray Door he may contact the Cosmic or Universal Consciousness and gain Illumination. To identify the

consciousness with the Yellow Rays meditate upon the qualities of that Ray constantly. *Feel those qualities, and act and think in accord with them.* The Qualities of the Yellow Ray are Unity, Universality, Impersonality, Inseparableness, Universal toleration, compassion for all creatures; the quality that redeems and unifies all things, that Synthesizes.

Earnest aspiration and meditation in accord with these qualities will in time unlock the Yellow Door—the Gates of Gold—and permit the disciple to pass through and know his Universal Self—the Self of All.

W. H. D.

TEMPLE ACTIVITIES AND NOTICES.

During February from the 18th to the 22nd inc., Dr. W. H. Dower and Mr. Otto Westfelt visited Mr. and Mrs. W. A. Wotherpoon at the properties of the Halcyon Mining Company, located at North Branch, Calaveras County, Cal. Mr. Wotherpoon is General Manager of the mining operations, and both he and wife were much pleased to receive the visit of the comrades from the Temple Headquarters.

* * * *

Returning, Dr. Dower and Mr. Westfelt stopped at Palo Alto on the 22nd, and met the Temple members there at an informal meeting at the home of Mrs. Sarah M. Scofield.

* * * *

Mr. J. Van Leer of Utrecht, Holland, visited the Temple Centre, February 23d last. Mr. Van Leer is a follower and student of Dr. Rudolph Steiner, and was interested and pleased to contact the congenial forces of the Temple at Halcyon, making as he said for the same high ideal as the movement with which he is affiliated. After his departure Mr. Van Leer expressed himself in a letter as follows: "You may be sure that the single day in Halcyon will belong to the best days of my long trip through the United States, and if I can find a way to see you again, you may be sure that I will arrange not to be in such a hurry again." At the Friday meeting February 23d Mr. Van Leer spoke on the subject and described the purposes of the movement in Europe of which Dr. Steiner is the leader. Mr. Van Leer will always find appreciative friends and comrades at Halcyon.

* * * *

In the Temple Teachings of February, a passage in the Bible was evidently misquoted. Lack of space in this issue prevents explanation as to how such a mistake may occur in the transmission of the Teachings. The April number will contain the article.

* * * *

Attention is called to the advertisement of Flower seeds on another page. This seed company is a budding industry at the

Centre, and the Temple is a participant in the profits. Send in orders if the list contains what you want.

* * * *

Temple Builders' Lessons, attractively bound and arranged, in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc. Also songs and stories neatly illumined and now on sale by Temple Builders. Twenty-five cents for lessons. \$1.50 for songs and lessons.

* * * *

Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

* * * *

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